

VEDIC TEXTS

(NEW SERIES)

No. 1.

PUBLIC SPIRIT

BEING

AN EXPOSITION OF THE RIGVEDA MANTRA,

संगच्छ्वं संवदध्वं संवो मनांसि जानताम् ।

देवा भागं यथापूर्वे संजानाना उपासते ॥

BY

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गुरु विरजानन्द दण्डी
संदर्भ पुस्तकालय

दयानंद महिला महाविद्यालय
कुरुक्षेत्र

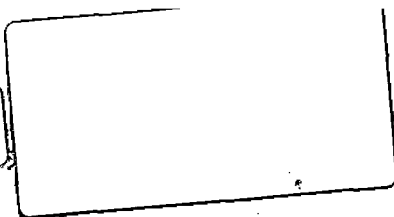
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पु. परिग्रहण क्रमांक **17-27**

er we confess or de
 ything else—nay, w

~~is given far more~~ cared for by those who deny than by th
 who confess—take that which supports, pervades, and directs
 our acts and thoughts and hopes—without which, there can
 neither village community nor empire, neither custom nor la
 neither right nor wrong—take that which, next to language, h
 most firmly fixed the specific and permanent barrier between ma
 and beast—which alone has made life possible and bearable, ar
 which, as it is the deepest though often hidden spring of individu
 life, is also the foundation of all national life—the history of a
 histories, and yet the mystery of all mysteries—take RELIGION
 and where can you study its true origin, its natural growth, an
 its inevitable decay better than in INDIA the home of Brahminism
 the birth-place of Buddhism, and the refuge of Zoroastrianism
 even now the mother of new superstitions—and why not in future
 the regenerate child of the PUREST FAITH, *if only purified*
from the dust of nineteen centuries?—Professor Max Müller.

गुरु विरजानन्द टण्डी
मन्दर्भ पुस्तकालय
प्रतिग्रहण क्रमांक 3390
श्यामन्द महिला महाविद्यालय, पुणे



DEDICATED

TO THE MEMORY OF THAT GREAT SOUL, THE LATE MAHATMA

Pandit GURUDATTA Vidyarthi, M. A.,

The devoted apostle and scholarly expounder

OF THE

VEDIC DHARMA,

AS REVEALED TO THE WORLD, IN RECENT TIMES,

BY THE VERY REVERED

Maharishi DAYANANDA Saraswati,

THE FOUNDER OF THE

ARYA SAMAJ (VEDIC CHURCH).

मन्दर्भ पुस्तकालय
प्रतिग्रहण क्रमांक 3390

MY BROTHER IN SPIRIT,

It was only once that I had the good fortune of talking with you for a few minutes; eight long years have now elapsed, but the gist of that short conversation is indelibly impressed upon my mind. Just as I am penning these lines, my memory involuntarily takes me back to that eventful incident of my life—one of the turning points of my activities—and I once more see, but oh! with the vision of imagination, that lowly form, that lovely divine face, those glittering eyes, that simple demeanour and beaming light of cheerfulness—the very embodiment of spirituality—which more than any thing else captivated those who came under your influence I was sorry to disturb you in your avocations, but though till then a stranger, your sympathetic loving nature imperceptibly drew me towards you. I was fascinated, nay, magnetised by the observations which fell from your lips. I have heard cleverer things from more ingenious persons, but I do not remember that I was ever so powerfully affected. There was no show of earnestness but the words went straight into my heart.

has ever since been a mystery to me how they generated in my mind a train of thoughts which did not leave me until they had overpowered my convictions and revolutionised my ideas.

It was the perusal of your Vedic Magazine and Tracts which first impelled me to study the immortal works of Mahârishi Shri Swâmi Dayânand Saraswati, the greatest Vedic scholar and Yogi of modern times. What an irreparable loss has the Religious World in general, and the Arya Samaj in particular, sustained through your untimely death. Had you been spared to us, Educated India would have been provided with that Spiritual nutriment of which they just now stand in the greatest need, surrounded as they are by a Materialistic, Agnostic Civilisation which is playing such a havoc on their Atmas. Your electrifying speeches and soul-stirring writings had already, in the space of two or three years, worked wonders, and the day appeared to be not distant when the Wisdom and Religion of our Rishis would be once more vindicated before the Savants of the West. But inscrutable are the ways of Providence, and our duty is to submit reverently to its decrees. It may be as you wrote to an intimate friend of yours, that you will be reincarnated under more favourable surroundings to lead to victory the standard of Vedic Truth.

The masterly Exposition of the Ishôpanishad and of the Mandûkyâ Upanishad will for ever remain a monument of your deep scholarship and profound erudition. The few articles that were published in the Vedic Magazine will always be prized for their intrinsic worth and noble sentiments, so long as the Samaj possesses vitality enough to gratefully remember its benefactors. The three Tracts on Vedic Texts are being lovingly cherished by the Aryas as they have opened out a new field of research which promises a bright future of bountiful crops, if honest laborers will come forward to work at it. I know the difficulties of the task, and am fully conscious of my own incapacity for such an undertaking. If I have dared to associate this first attempt of mine with your name, be assured, Brother, it is an humble acknowledgment of the debt I owe to you, and not that I consider the tribute offered as worthy of your acceptance.

Your humble admirer,

THAKUR DATTA DHAWAN.

March 1897.

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P R E F A C E .

ALL translations are necessarily imperfect. Every language, which possesses a Classical literature, has certain peculiarities of idiom, of diction and of arrangement which can best be appreciated by those who study its standard works in the original. In a literal translation, even where it is accompanied with explanatory notes, the sense is often spoiled, if not lost. There are words and expressions for which it is almost impossible to find exact equivalents; many of them convey shades of meanings which it is most difficult to express in a new garb. Others have come to be associated with some particular event or incident in the history of the people that coined them, which they recall to memory, and thus possess a peculiar significance. Those who have made the attempt know how difficult it is to convey in a translation the beauty and force underlying the writings of a master mind. It is this fact which has kept up in the curricula of the West the study of their Classics, though most, if not all the readable books in Greek and Latin, have been translated into the modern languages of Europe. It required the labors, for years, of seventy Prelates to translate the Old Testament into Greek, and the English translation of the Bible was made and revised by order of the reigning monarch, by many Bishops and Divines. Though so much care was bestowed on both these translations of their Holy Scriptures—the Septuagint and the English Version—Christian critics assure us that they are unreliable in many places and misleading in others.

The difficulties of a correct translation are vastly increased when we have to deal with Sanscrit—the most polished and scientifically constructed language of the human race—in which each word has a history of its own, and where most of the nouns and verbs being derivatives are connected with some root, signifying a variety of meanings that converge into a central idea. The reason of this is, that it has had its origin directly in divine speech, the most perfect of articulate sounds invented to express

ideas. In Classical and later Sanscrit certain words became petrified or immobile ; they have become *rârhic* and have conventional meanings attached to them, though they still retain their derivative sense ; but, in the Vedas, most of the words are in a volatile form, not that they convey some vague, indefinite idea, but that they are full of sense, and present to the mind shades of meanings which are highly suggestive. To realize perfectly the sublime lessons taught in the Vedic Text requires the concentrated devotion of Rishis—Seers—who, by means of their developed Spiritual vision, intuitively perceive the great truths embodied in them, but there are no privileged classes in the Aryan system, and all who strive for the higher knowledge are illumined in proportion to their deserts. Every one is welcome to share in their elevating influences, if he will approach the subject in a reverent humble spirit, and provided also that he goes through a certain amount of preparatory training. How difficult, nay, almost impossible, it is to convey in a literal translation the sense of passages from the Veda will become manifest, as we proceed with the explanation of the several words of the Mantra which we have selected for exposition.

ॐ

DEVA NAGRI CHARACTERS.

1 2 3 4 5 6
 संग च्छ्वं संवद्वं संवो मनांसि जानताम्
 7 8 9 10 11 12
 देवा भागं यथा पूर्वे संजानाना उपासते ॥

ROMAN CHARACTERS.

1 2 3 4 5 6
Samgachchhadhvam, samvadadhvam, sam vo manânsi jânatâm ;
 7 8 9 10 11 12
Devâ bhâgam yathâ purve sam jânâna upâsate.

LITERAL TRANSLATION.

1 2 3
 PEACEFULLY ASSOCIATE, FREELY DISCUSS, WISELY
 4 5 6
 YOUR MINDS ENLIGHTEN ;
 9 7 11 10 12
 LIKE UNTO SAINTS, SAGES OF OLD (BE) DEVOTED TO
 8 8
 DUTY AND THE LORD.

Rigveda viii, 8, 49, 2.

ॐ

THE WORDS OF THE MANTRA AND THEIR MEANINGS.

1. The first word in our Mantra is composed of two parts, the prefix सम् 'sam' and the verb गच्छध्वं 'gachchhadhvam.' The particle 'sam' occurs in the verse four times—thrice as a compound of Nos. 1, 2 and 11, and once as No. 3 detached from No. 6. According to Professor V. Apte, M.A. (see his Sanskrit English Dictionary), it means "(a) 'with, together with, together; (b) intensifies the meaning 'of the simple root, and may be translated by very, quite, 'greatly, thoroughly, very much; and (c) also expresses 'completeness, perfection, or beauty.'" The original sense is that given at (a) being identical with the Greek prefix 'syn' and equivalent to the Latin 'con,' but the chain of meanings which it connotes in Sanskrit is highly suggestive, and a little reflection will show how the primary significance has given rise to the others. The idea conveyed by the word is similar to the self-evident, oft-repeated saying that 'union is strength.' The addition of numbers is in itself an accretion to strength; the force of an act done in combination with others is naturally 'intensified,' and whatever the action it must yield 'greater' results. A work which is beyond the capacity of one man becomes easy of accomplishment if many engage in it. But there is another truism underlying the whole; where intelligent persons join heartily to do a business, by division of labour, or otherwise, not only does the out-turn increase in quantity, but the quality improves as well; it is better done and all 'perfection' is the result of the joining of many heads. Can we find its equivalent in English; is there a particle in that language which would express 'together' and withal 'intensify' the verb, and signify 'thoroughly and properly.' Thus, the first time the particle 'sam' qualifies a verb which means 'to move, &c.,' and changes its meaning into 'moving together' or association. But this is not all; we have also to see what adverb would intensify association. Now, a little thought will convince us that association is best promoted when the members live peaceably with each other, have some common

object, and where there are no disintegrating forces, such as war, jealousy and animosity at work. 'Samgati,' therefore, means 'peaceful association for a common worthy object,' and the first word may thus be rendered into 'associate peacefully.' The second root 'vad' to which 'sam' is joined means to 'speak, &c.,' and 'sam vâd' therefore means 'speaking together,' 'discussion,' but we have yet to intensify it. There can be no useful discussion, unless the persons engaged in it express their opinions unreservedly and without infringing upon the rules of propriety. The second word may thus be translated into 'discuss freely, but temperately.' In the third place 'sam,' No. 3, is detached from 'jânatâm' No 6, which is derived from the root 'jna' 'to know,' or 'enlighten.' As no knowledge is possible without association 'sam,' merely intensifies its sense, and may appropriately be rendered into 'wisely.' In word No. 11 also 'sam' is joined to a derivative noun of the same verb, and we think 'sages' exactly conveys the same sense as 'sanjânânâ.' It will now be seen how the same word has to be translated differently in all the four places where it occurs in this passage alone.

The second part of the first word गच्छ' 'gachchhadhwam' is in the imperative mood, second person plural, inflected from the verb 'gam' which means (a) going or moving, (b) knowing, and (c) attaining; if we were to render it into intelligible English, it would mean 'intelligent activity for attaining some object.' The primary significance of 'gati' is, of course, 'activity,' but the use of the word is, as a rule, restricted to the activity of conscious creatures, and it means therefore 'going.' But the third connotation has a deeper sense; the activity of an intelligent being is always directed towards the attainment of some end, and by associating with the word this last meaning, the object was to exclude from it all purposeless, useless activities. The compound 'samgati' from which comes the first word, does not merely signify 'peaceful association,' but "peaceful association of intelligent persons for some public purpose, or for attaining a common useful object." Is it possible, we ask, to express all these ideas by a single word in any other language ?

2. The next word सम्वदध्व' 'samvadadhvam' is also made up of the prefix 'sam,' and the Imperative mood

second person plural of a verb which is derived from the root 'vad.' The great grammarian Panini gives its meanings as व्यक्तायां वाचि which signify "giving expression to one's thoughts by means of words and making manifest by speech," it is generally translated into 'say, speak or utter.' Joined with the sense of the prefix the word means speaking together and mutual expression of 'ideas' or as explained above, 'free discussion.' It is distinguished from 'vivád,' 'controversial wrangling,' and must be taken to denote 'free but temperate discussion with a purpose,' *i.e.*, for arriving at Truth.

3. The third word सम् 'sam' has already been explained; though standing by itself here, it really governs the sixth word 'jānatām.' It is a synonym or abbreviation of the Sanscrit word 'samyak,' which according to the Dictionary signifies "(1) with, together with; (2) well, properly, rightly; (3) duly, truly; (4) honorably; (5) completely and thoroughly.

4. वो 'vo or vah' means 'yours.'

5. 'Manānsi' is the plural of 'manas' which is conventionally translated into 'mind,' or better still into the 'internal organ.' It is derived from the root 'man,' 'to think,' and is according to Sanskrit Philosophy a subtle material substance different from the 'atma' or the soul. It is the organ of perception and cognition, the instrument by which objects of senses affect the soul.

6. जानताम् 'Jānatām' is derived from 'jna,' the root from which comes the English word 'know,' and means enlightenment or intellectual culture.

7. The word देवाः 'devā' comes from the root 'div,' 'to shine,' &c. (Latin *deus*, Greek *deos*), and has a variety of meanings which it is unnecessary to discuss here. It means here 'divine men,' and may be properly rendered into 'saints.'

8. भगम् 'Bhāgam' is derived from the root 'bhaj' which according to Panini signifies 'to serve, to worship' as also 'to allot or fall to the lot of.' It means that which is worshipped*—the adorable Being or the Lord—or that

* The word 'bhagwān,' which, in popular Sanscrit and Hindi, signifies the 'Lord,' is derived from the same root. See *Sattvartha Prakasha*, 4th Edition, page 23.

which has been allotted to man, his share of the work—his Dharma or Duty.

9. यथा 'Yathâ' when used alone and not correlatively, signifies 'as, like unto, in the manner mentioned.'

10. पूर्वे 'Pûrve' is the plural of 'pûrva,' and qualifies the following word or 'devâ' No. 7. It means according to the Dictionary "first, foremost: old or ancient; from time immemorial;" but, in the Vedas, it conveys the sense of 'eternal' also, and stands frequently as an adjective of the Lord. 'Of old' would, perhaps, more approximately express its sense in this place.

11. संजानाना : 'Sanjânânâ,' is made up of the particle 'sam' and the noun derived from ज्ञ 'jna' 'to know'; it may be translated into *savants* or *sages* who have made the best use of their knowledge, and are ever engaged in removing nescience from the world. It may be taken as a noun, or better as an adjective qualifying 'devâ' No. 7.

12. उपासते 'Upâsate' from a root meaning to 'sit near, to serve, to perform as a sacred duty, to worship and to approach.' 'Upâsna' means devotion to the Lord, or approaching Him in spirit. The word here has the double sense of the English word 'devotion,' *i. e.*, devotion to Duty or to God according as we take the sense of the eighth word 'bhâgam.'

THE PARAPHRASE.

OUR paraphrase of the Mantra would run as follows:—

(संगच्छन्) Intelligent persons should associate peacefully for promoting the public weal or for attaining some common worthy object. (संवदन्) They should discuss all measures freely, but temperately, with a view of arriving at the Truth; they must not engage in wrangling disputations. (सर्वो मंनासि जानताम्) People should endeavor to enlighten their minds with wisdom, and try to disseminate knowledge. (देवा &c.) They should act unselfishly from a sense of Duty, or with the view of serving the Lord, like unto saints and sages whose characteristic has from time immemorial been the cultivation and encouragement of such a Public Spirit.

EXPOSITION.

I.—संगतिः

'SANGATI' OR PEACEFUL ASSOCIATION.

MAN is physically weak and defenceless; he can neither run very fast, nor is he provided with any natural weapons with which to defend himself in time of danger. He cannot, like the monkey, climb over a tree or jump down from it without hurting himself. He has no instruments wherewith to kill his prey, and his very teeth are unfitted for eating raw flesh. If left alone, in a state of nature, it is difficult to say how he would be able to sustain his body, to shelter his young from the rigours of the climate, or to protect them from the attacks of carnivorous animals. There may be a few fertile plots—like the mythological garden of Eden—where fruit trees grow luxuriantly, but none, so far as we know, where Nature would afford him sustenance throughout the year. There are no tracts that we know of where the cereals grow wild and in abundance. Even the most savage people, who do neither till the ground nor tend cattle, use some sort of artificial, though rude, weapons for seizing their game, and there are no men—with the exception of a few islanders in the Pacific—who do not know how to make fire. So far as geological researches go, there never was a time when man did not possess, or had not learnt how to use some stone, bronze or iron implements.

Man is helpless when born, and the long period, which must elapse before his powers are matured, renders it necessary that his parents should look after him with great care. The family relation, which is one phase of peaceful association, is thus essential for the propagation and continuance of the species. The use of articulate sound does not come to the child by nature; he cannot speak unless he is taught and hears others speak. If kept alone he would only know how to scream, but will not be able to communicate his thoughts by means of words. It is association then that gives man the great gift of speech, which is one of his distinctive characteristics, and the basis of all his intellectual triumphs.

Man's wants are many, and Nature but scantily supplies

Man's wants; association indispensable for progress and enlightenment.

him ready for use the things necessary for his well being. It is certain that no other animal cooks its food, or makes clothes. So

far, as is known to history, men have always lived in communities; the family must expand into the tribe before the least articles of comfort are possible. So long as division of labor does not exist and men do not co-operate with each other, there can be no improvement in arts, or civilisation. All the powers of man would be stretched to the utmost in providing the means of sustenance; if each family lived separately alone the members must be their own smiths, their own carpenters, their own ploughmen; they must look *after their fields, and protect it from the ravages of wild beasts*; they must build their own cottages. So long, moreover, as numbers do not increase, and they do not associate in communities, mental power cannot be set free for the higher concerns of life. It is the association of men which permits of the division of labor, and all the economies which come with the co-operation of large numbers; it is this that renders the first steps towards civilisation possible. To quote an eminent Amercian thinker: "Association is thus the first essential for progress and enlightenment. Improvement becomes possible only as men come together in peaceful association, and the wider, the closer the association the greater the possibilities of improvement."

If there is any one peculiarity in man which distinguishes him from other creatures, it is

Man improves as he co-operates in society.

the power of supplementing what Nature has done for himself. But this is a univer-

sal faculty inherent in man, and would not explain the different degrees of civilisation reached by particular communities. How is it that whilst certain races have so successfully cultivated this faculty, that they may be said to have attained perfection, in others it has scarcely been developed. The questions which every student of Sociology has to confront are, what are the conditions most favorable for man's improvement; what traits of character should a particular community acquire, so that it may rise in the scale of civilisation; what are the forces which most conduce to social deterioration? On what does social progress depend most? The reply to these questions is furnished by the

Shruti which points to Public Spirit as the distinctive mark of those communities who want to advance in goodness and well being, and it enjoins upon mankind first of all to promote 'samgati' peaceful association. Says the American writer whom we have already quoted. "The varying degree in which this faculty is used cannot be ascribed to differences in original capacity—the most highly improved peoples of the present day were savages within historic times, and we meet with the widest differences between peoples of the same stock. Nor can they be ascribed to differences in physical environment—the cradles of learning and the arts are now in many cases tenanted by barbarians; and within a few years great cities rise in the hunting grounds of wild tribes. All these are evidently connected with social development. Beyond, perhaps, the very rudiments, it only becomes possible for man to improve *as he lives with his fellows*. All these improvements, therefore, in man's powers and condition we summarise in the term civilisation. Men improve as they become civilised or *learn to co-operate in society*." The italics are his own.

It must be remembered also that all our knowledge is the result of association. We know at first only that which we are taught. Our customs, our religion, our mother-tongue come to us through association. We have no innate ideas: our education gives us our thoughts; our memory, our imagination and reasoning all depend upon the society in which we move. Nay, right perception and correct inferences are only possible when we compare our observations with those of others: our judgment could never be relied upon if we had not a store of other people's experiences to guide us. Association is thus in more senses than one essential for the cultivation of our mental powers and for making advances on the intellectual plane.

Man's moral faculties, even more than his mental powers, depend for their exercise on peaceful association. The first condition of human goodness is Love—sympathy for others. So long as we keep ourselves isolated we are at best a selfish lot, striving to better our own condition. The nobler impulses which impel men to sacrifice their own individual comforts for promoting the happiness of others are wanting, and we are

Man's knowledge result of association.

Man's moral faculties depend upon peaceful association.

only with all our intellectuality a step above the brutes : nay, if we are so self-centred as to forget our obligations to others, we may become worse than beasts. The affection which a father feels for his son, the love which a mother bears to her child, our fraternal and conjugal relations—the discharge of all those duties which brighten family life—are only possible in a peaceful household. Exclusive selfishness can only be uprooted from man's heart when he begins to love another, to respect the feelings and desires of others as he would do his own ; when he looks upon all mankind, nay, upon every sentient creature, with the eyes of a friend. To a man who shuns all society, who retires into a forest, so that he may fly from anxieties and troubles, to one who will not learn to co-operate with his fellow beings, not only are all physical comforts denied, but his intellectual and moral faculties and the finer feelings which ennoble man's character, become blunted for want of exercise ; and eventually he may become a misanthrope. Unless a portion of self-love therefore becomes merged in the welfare of others, we are not fit for peaceful association. It is not enough that men should be brought together and form a 'samgati,' they must have some common object to promote, and they should be prompted by some common sentiment. They ought, moreover, to live peaceably between themselves, and respect the rights of others before they can be called a peaceful association.

How profound and sublime is the truth embodied in the first word of our verse—*samgachchhadhvam*, i.e., promote *samgati* or peaceful association. But the word also denotes 'meet together' which is the idea connected with association. How often do we not forget this Duty ? What an amount of good would accrue to us as a community, if we punctually and religiously act up to this Vedic injunction. Most of our Societies and Companies die, because we are wanting in Public Spirit, and neglect this first requisite of all religious, social, commercial or political advancement ? How few of us blame ourselves for our laches on this score, or feel sorry when we have omitted to attend a meeting to which we had morally pledged ourselves.

II.—समवाद

'SAMVAD' OR FREE DISCUSSION.

WE have seen that the first word in the Mantra points out forcibly the primal essential of all social progress. But peaceful association is not enough to raise man socially, morally, or politically. There are many animals which associate with each other; we know of the ant, the bee, and many other creatures that have organised societies, and which work for a common object with the precision of a machine; in which there is a division of labor and each member performs its appointed task. They co-operate not only in self-defence against their enemies, but take the offensive too; they work hard to lay by food for the bad season; they bring up their young, who up to a certain age live with their parents. But they show no signs of improvement. The beaver builds a dam, and the bird a nest, and the bee a cell, but they have done in the same fashion ever since we know them. There is neither progression nor retrogression in their case. They are driven by their instincts to do certain things in a particular way, and they do them mechanically. Rude savages do live in communities and even in tribes, and there are many countries enjoying the blessings of a settled government, where the people do not advance beyond a certain stage of semi-civilisation. There have been nations which had a brilliant past, and who once enjoyed a vigorous life, but which have gone down in the scale of civilisation to rise perhaps no more. Where lies then the difference? Mere association, where each member mechanically performs the part, which has been laid down for him, is not sufficient; it will not improve the lot of man. Though peaceful association is an essential condition for all progress, it is in itself powerless to better our condition. The Shruti—Revelation—in the next breath, therefore, calls our attention to the second requisite of human progress; it enjoins upon mankind संवदध्वं 'samvada-dhvam' discuss freely but temperately. Do not be driven like dumb cattle; man should take interest in all that is being done for promoting the common weal. The first real step towards progress is, therefore, the liberty of speech; every member of the community should

Peaceful association
not enough to raise
man.

Liberty of speech the
first step towards pro-
gress.

have a voice in the management of all that concerns the public good, and he should be free to express his opinion on all questions of importance. No nation or people can advance in civilisation until they learn to take an active interest in the discussion of all public measures. For the vigorous and healthy growth of a community or society, it is of the utmost importance that every person, eligible for the franchise, should be given the privilege of having his say, and having his voice felt according to his abilities. Not only is it necessary that men should freely discuss public questions on the Political plane, they cannot rise intellectually if there is no **संवाद** 'free discussion' of Scientific problems and philosophic generalisations. Our knowledge more than our political welfare depends upon a spirit of enquiry; we must fearlessly criticise, if necessary, the theories put forward, and should not accept other peoples' opinions unless their truth has been fully demonstrated. The strides, which science has made in modern times, are due to the spirit of the age which discusses every discovery freely, and no longer accepts as true that which does not bear the test of experiment, observation, and logical reasoning. The Press in this conjunction is a powerful adjunct, and the word *samvad* comprises both oral and written discussion.

The benefits of free discussion are not confined to political and intellectual activities; Dharma, which includes Religion, Sociology and Ethics, is in need of still freer criticism. We must not receive as gospel truth the dictum of any man however exalted he may be. We must judge of all doctrines and the interpretations of the Scriptures by the light of our Reason and of Science—the laws of Nature so far as they are known to us. We ought not to accept blindly any dogmas however high the source from which they are alleged to have originated. Free discussion in religious questions is the only means by which we can escape from superstition and from the thralldom of the priest-craft; it is the surest way of infusing into us vitality and energy. There is thus not a single topic in the whole range of Public activity—Political, Educational or Religious—which should not be exposed to the battery of free discussion.

If we look back to the histories of old civilisations, whether Aryan, Egyptian, Persian, Greek or Roman, we shall find that their progress was contemporaneous with a spirit of bold inquiry and free discussion. So long as the people were actuated by a love of inquiry and clung to the boon of the liberty of speech they continued to rise. Their period of decline commenced when free research died out, when luxury led to indolence, and the men looked to their masters—kings and priests—to think for themselves. Among the modern nations of the West, if there is a single characteristic which distinguishes them from the immobile peoples of the East (with the exception perhaps of Japan), it is their spirit of free discussion, of taking an intelligent part in all matters that are agitating the public mind. The number of newspapers, magazines, and books that are issued, and the lectures, speeches and discourses which are delivered in those countries are a sure sign of their vitality.

Look at any sphere of human activity in civilised countries; we are struck at the wonderful development of these two Vedic principles of *samgati*, 'peaceful association,' and *samvād*, 'free discussion.' They have learnt the lesson that human progress depends upon the observance of these sacred rules they have, therefore, given them the widest scope in the practical concerns of their public and private activities. In all walks of life they are seen giving effect to these maxims they are seen ever in peaceful association freely discussing the measures that are proposed for their advancement. They form Companies to usefully employ their capital in commerce and for advancing and opening up new markets for their manufactures; their Trade Unions are powerful organizations for bettering the condition of the laboring classes and of the artisans. Associations for the purpose of conducting research, for stimulating new discoveries; Societies for diffusing knowledge; Libraries and Clubs all ensure peaceful association and free discussion. Commissions to inquire into particular questions, Congresses to bring into a focus the views, which the members want to advocate, are admirable contrivances for promoting the objects in view. Their Municipal Committees, County Councils, and Parliaments, based on the elective princi

ple give to every citizen the opportunity of discussing and taking part in public questions. The Senates of their Universities are the controlling bodies of their high schools and colleges ; their popular Education Boards serve the same purpose with regard to primary and middle-class instruction. Their Church Congregations and Missionary Societies exemplify the same principles at work in the domain of religion. Whether for war or in the arts of peace, whether in the sphere of political, intellectual or religious activities, the Western nations are faithfully carrying out the Vedic injunctions, and we know what fruits they are reaping in the shape of happiness and progress.

III.—संज्ञान

'SAMJANA' OR WISDOM.

PEACEFUL association and free discussion are thus the first essentials of human improvement; the rights of public meeting and of liberty of speech must be enjoyed by every community that is free and vigorous ; without these blessings there can be no healthy public life. The primary laws of social progress are, therefore, that men should be free to come together and to express their opinions peaceably, *i.e.*, without trespassing on the rights of others. But these boons cannot be of much use, and may end in disastrous consequences, if we do not keep in mind another important truth. Peaceful association presupposes that the members are sufficiently instructed to realise its necessity, and are prepared to act their part intelligently. They must know the duties which they owe to each other, and ought to be prepared to respect the rights of others. No family can prosper, where husband and wife do not know what they owe to each other, or in which the father and son or brothers are constantly quarrelling owing to their not realising their respective duties. The tribe is a conglomeration of many families, and each unit must be prepared to rigidly observe the rules which are conducive to the good of all, before they can derive benefit from association. No village or town can continue for a week, unless the inhabitants are alive to the obligations which they owe to their neighbours, and are ready to exercise self-control where the interests of the community are at stake. Companies, Societies, and Boards

Association for discussion presuppose certain amount of knowledge.

are impossible, until the members *know* what they are about, and how their objects are to be attained. Fools may, however, congregate, and may live in peace through fear of a superior power, but no discussion can be of any use unless the men who take part in it are endowed with such knowledge as is necessary for an intelligent apprehension of the subjects discussed. Where the debates are carried on by uninstructed minds the result is often harmful; ignorant people cannot be expected to arrive at conclusions that will conduce to the public good. They cannot from the nature of the case form any sound opinion on matters that are brought up for discussion, nor are their intellects trained, or sufficiently developed to enable them to reason soundly. The Shruti, therefore, directs—*sam vo manânsi jânatâu*—‘let your minds be enlightened with wisdom.’ It thus calls our serious attention to the first essential of peaceful association and free discussion; it has laid down in emphatic terms the principle, that no one can further the cause of human progress, or take usefully an active part in advancing the public weal, who is not endowed with knowledge. Those, who desire to enhance the sum total of human happiness, should labor hard to enlighten their minds, and thus fit themselves for the arduous and responsible task of participating in the deliberations of public assemblies. Before we undertake therefore to join in any movement that is calculated to advance the interests of mankind or of a community, let us study the subject thoroughly, and try to inform our minds about it.

The diffusion of knowledge, the Revelation declares, is indispensably necessary for our progress, and Diffusion of know- ledge in the community. it ought to be our first concern to see that every member of the society is educated properly. This duty must not be left solely to the parents of children; it does not concern any single family alone, whether its members are well instructed or not. It is the duty of the State, as a whole, to enact that every child shall receive a certain amount of education at the public cost, whether its parents will or not. Nothing short of compulsion now-a-days can induce the people to send their children to school, because the teachers are mostly mercenary men who care more to fill their own pockets than to look after the welfare of the pupils. Just as it is necessary to educate public opinion for the passing of a Compulsory Education Act, it is feasible, we admit, to impress upon men the Duty of sending their children to places of public instruction. In ancient

Guru Kul.

India the Guru Kula did answer such a purpose, and we know from the testimony of independent foreigners who travelled in the country even after the great Civil War, the Mahabhârata, that the Aryans were universally educated. The system now in force in Burma, which never came under the influence of Mahamadan rule, is a corrupt remnant of the old Aryan institution of Guru Kul: even at the present moment boys and girls are religiously sent to monasteries there, so that they may be taught the rudiments of knowledge. Says Professor Monier Williams in his Buddhism, pp. 259: "In Burma nearly all boys become inmates of monastic houses (called Kyoung) with the one object of learning to read and write. They are simply school boys and nothing more. Indeed, until our advent, the monasteries monopolised the education of the country, and to a great extent do so now."

We should, however, guard against one misconception; though the possession of knowledge is of the highest importance, we cannot reverse the process. We must first learn to associate peacefully, and then discuss freely what measures will promote our welfare. This will lead to the diffusion of enlightenment; they are the two preliminary conditions for the advancement of learning. So long as life and property are not secure, and we are not sure to reap the fruit of our industry, we can make no progress whatever; peaceful association is thus the first condition for all human improvement. A spirit of inquiry, of free discussion must in the same way precede the search for knowledge. Hence, the Shruti gives preference to *sangati*, 'peaceful association,' and *samvâd*, 'free discussion' over *sanjâna*, wisdom, but the three are inseparably linked in the same verse to show their interdependence; the proper working of each is dependent upon the other. The best results are only possible where the three principles are in full force.

We have used the word knowledge in discussing the third principle embodied in the Mantra, because it is allied to the word *juân* in the original. It must not be understood that the Revelation takes it in the narrow sense in which it is

Pedantic learning
not knowledge.

low-a-days used in this country. The learning of a foreign language is not knowledge, though it may open the doors to the treasures hidden under its garb, and be thus a means of their acquisition. The getting by heart of a few distorted facts from histories written by foreigners, with a certain object in view, is not knowledge, and may, on the other hand, actually diffuse ignorance. Neither the learning of names of lakes and rivers from Geographical Primers is knowledge, nor is the ability to correctly copy a page, or to draft a docket, or to read a Novel knowledge in its wider sense.

Vidyâ, or jñâna, has a special significance, and our Mantra has emphasised it by the prefix 'sam'; it is equivalent to the *vijnâna* of our Sanskrit philosophy, and the nearest approach to it in the English is afforded by wisdom. It is thus explained by Swami Dayânanda, the greatest Vedic scholar of his age:*

"Vijnâna is the application of Action, of Devotion and of Knowledge to the attainment of the greatest advantage. It is the intuitional—sakhshat—realisation of all objects of knowledge from the Supreme Being to a blade of grass, and the deriving of the utmost benefit from their proper use. It is thus of two kinds: 1st, to realise the Almighty Lord in our souls, and to submit to and obey His commands; 2ndly, to ascertain and comprehend the properties—attributes—of all the things created by Him, and to utilise them properly, that is, to use every thing for the purpose for which God has created it. Of the two, the Realisation of God is of the highest importance."

In another place he thus comments upon the word vidyâ, knowledge:

"In the Vedas there are two vidyas:—(1) *Apara* or lower (Science), and (2) *Para* or higher (Religion). Of these the lower knowledge is that by which we know the properties of all things from a clod of earth and a blade of grass up to Matter in its subtlest form (Theoretical Science). It also teaches us to utilise them all properly (Practical). The higher knowledge—Religion—is that by which we realise the Deity and attain Him. Of the two the higher is exceedingly more valuable than the lower, because the true end of the latter—Science—is the acquisition and promotion of the latter—Spirituality.

It will thus be seen that the Rishis used *vijnâna* or *samjâna* in the widest sense; they understood by it not only Theoretical and Practical Science, founded upon observation and

Samjâna means
Theosophy and Science.

* See his Introduction to the Commentaries on the Vedas, popularly known as the Veda Bhâshya Bhûmika, pp. 42. 45.

experiment, but also Religion including Spirituality and Morality based primarily upon Revelation. Even the *aparavidya*, the lower knowledge, was not with them the learning which turns men into pedagogues, they understood by it Scientific and Technical education, whereby men are enabled to utilise the things of this world to the best advantage. Theosophy—Brahma jñāna—they also divided into two branches; the higher which developes our Spirituality, and enables us to realise intuitively the Supreme Lord, and the lower which enjoins upon us to conform ourselves to Dharma—the highest Morality or righteousness of actions. The Shruti, when it directs us to promote *sanjāna*, requires that the teaching of Science and Religion ought to go hand-in-hand, and that we ought to guard ourselves from indulging too much in pedantic learning or book-knowledge which, instead of fitting men for the struggles of life or of teaching them some useful art or industrial profession, turns them into indolent dreamers. The study of Classical literature may be a good exercise for training the intellect but it is a luxury which few can afford to indulge in. It is Religious and Scientific Education, which includes the Technical and the Industrial, that can enable the masses to turn it into practical channels: by these means will they be enabled to study and utilise the forces of Nature, and rightly use the bounties of Providence to their greatest good: thus alone will they be able to increase the sum total of human happiness. Education to be complete must teach the pupils to exercise self-control and instil into their minds the sublime lessons of Brahmacharya; hence no educational system can be called perfect which does not enable and require the students to keep to their vows of chastity. Without vigorous vitality the acquisition of *sanjāna*, wisdom, is impossible. We need not, however, discuss the side issues however important they may be; the Mantra under consideration has laid down the principle that every member of the society should enlighten his mind with Wisdom, but does not indicate what are the best methods for carrying out the object aimed at. It is for men to take note of all the circumstances of each community and devise measures for accomplishing the end in view.

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ध्यानमगडिकासिनी

BHAG UPASNA, DEVOTION TO DUTY AND GOD.

We have hitherto discussed the principles of social progress enunciated in the first half of the Mantra. We have seen that men must associate peacefully, they must discuss freely, and enlighten their minds thoroughly if they want to achieve advancement and further the cause of Civilisation. But are these qualifications sufficient for men engaged in the discharge of public duties? A man may be very punctual in attendance at meetings, he may take a lively interest in the deliberations, and be a tolerably well-educated man, and still he may be totally unfit for performing the duties of Public Life. He may betray his trust, may sell his vote, abuse his power, and be thus a dangerous member of society if he is a selfish man. Those who participate in the transaction of public business must be men of high character, otherwise they are wanting in the very qualification which begets confidence. A public man has greater temptation of misusing his powers than a private individual: the result of his negligent mismanagement, or wilful breach of trust, affects him in an imperceptible degree, and hence self-interest often impels him to enrich himself at the cost of the general body. The abuse of patronage, or the selling of public offices, for instance, will not have *very* perceptible effect upon the interests of a high functionary, and even those who suffer by his dishonesty may not feel the injurious consequences, as they do not directly concern any single person. The Shruti, therefore, emphasises another important truth, and devotes the whole of the second half of the verse for elucidating it. How should public men conduct themselves, and the reply is, they should act—*Yathā pure sanjñā devā*, like unto the wise sages of old. The word *deva* originally is derived from the root 'div' 'to shine, gladden,' and has many meanings which need not be dilated upon here. Divine or godly men would, perhaps, appropriately express its sense, if we will only remember that the word God embodies the highest idea of goodness conceivable by man. The Shatapatha Brahmana, an ancient Commentary of the Yajur Veda, says, it is a synonym of Vidvān, or a man imbued with

Act like unto Saints
and Sages

wisdom and endowed with the Vidya which we have seen above, means Theosophy and Science. But the Mantra itself has qualified it by the word *sanjāna*, wise; and we have, therefore, translated the two words into saints or sages. Public men should act just as a good and true man, a divine person would behave under similar circumstances. The Shruti, however, does not leave us in vagueness, and gives us definite directions as to the motives which have always actuated Sages Divine.

The word Duty originally signified a debt, but its conventional meaning is "what a man ought to do." If we go deeply into its true modern sense, we will find that the Vedic word 'bhâg' more forcibly and truly expresses the idea implied by it. What is our duty, that which has been allotted to us, or which falls to our lot, and this is exactly not only the derivative, but the modern conventional sense of the term 'bhâg.' Let us faithfully act our *part* in every public movement, and we shall have done our duty. If a man is President of a Society, let him acquaint himself with the duties of the office, and then strive to discharge them to the best of his powers. If he is only a member let him keep himself informed with what is passing, and not merely punctually attend the meetings, and take a passive interest in its working, but be always ready to devote his time and labor for advancing its interests. Similarly, in our family relations let us righteously fulfil our bhâg or the *part* which is allotted to us, whether as father, husband, son, or brother.

The word bhâg, as has been shown already, means also the Adorable Being, as the root 'bhaj' from which it is derived signifies also 'to serve, to honor, to adore.' How both the senses of the term, 'Dharma and Brahman,—Duty and God—fit in with the act of service or worship which the last verb 'upâsate' denotes, will become clear on a little reflection. The object of the Shruti is to inculcate that unselfish work is the distinguishing characteristic of Divine Sages, and that no one can be a useful member of society, or can advance the public welfare, unless he is prompted by benevolent or philanthropic intentions. The question, which arises in our mind, is how can such a spirit of true renunciation be developed, and

maintained among the people generally, and public men in particular. What motive power is necessary to spur on weak, frail man to such a noble resolve, and to keep up his strength in times of temptation and danger. The Mantra directs our attention to the only two motives which have always stirred divine souls to work unselfishly: It tells us forcibly that those alone can be relied upon to persevere in well-doing who are actuated by a sense of Duty, or are trying to serve the Lord. The last, though not the least, essential for the promotion of Public Spirit and for ensuring the advancement of human happiness is unselfish work from a sense of Duty, or with the object of obeying the Lord.

There have been men who through self-interest have sometimes furthered public good; to others the ambition of enjoying the sweets of power has been the mainspring of action; some from a vain love of popular applause suffered great deal in working to promote the welfare of the community. But all these motives are low, and men who are actuated by them can never be relied upon in times of emergency. They do not steadfastly stick to their posts when confronted with difficulties and dangers, and they frequently betray their trust from selfish considerations. Many Patriotic souls have worked unselfishly from a love of their country, and there have been some men who made Humanity the idol of their veneration. But these sentiments, noble in themselves, fall to the lot of a few people, and cannot be either certain or universal in their application. As regards the Humanitarians, it may be noted, that no act of ours can possibly do good to all mankind, and when we have to choose between two evils, we are taught to aim at the greatest good of the greatest number. But Utilitarianism, the system which inculcates this doctrine, though high sounding and associated with the name of one of the greatest Western thinkers of modern times, John Stuart Mill, is practically of little use in helping us to decide even on most questions of importance. To find out what will be the effect of a particular act upon the general welfare of mankind is in itself a most difficult task, and any person who tries to conform his conduct to this maxim, will find that he has really nothing to guide him. Patriotism, on the other hand, though a sufficiently clear guide.

Other motives: Humanity and Patriotism.

when the interests of our country clash with those of others, has no directive force in the far too numerous concerns of ordinary life, in which we have to deal with our fellow countrymen: it engenders moreover narrow-mindedness, and ultimately launches its advocates to selfishness. From the Country we come down to our Province, from the Province to our Division and District, until we look upon our village or town, or, as in India, on our Caste-people as the circumference to which our affections are bounded. We begin to see our welfare in bringing others down to our level, and think our little community is the "nation" for which we need take care, and when its interests collide with those of the whole Country we choose those of our smaller group, and are ready to sacrifice the higher interests of the whole. The Shruti—Revelation—therefore, does not instruct us to make any of these considerations the principles of our public, or even of private life. Before deciding every case, the question that we should ask ourselves is, how shall we best act our *bhāḡ* or part—do our Duty in this connection, or which ultimately comes to the same thing, how shall we be best serving the Lord and obeying His commands. These are the two principles which have ever stirred men to acts of benevolence; even men who do not believe in God will find sufficient light in their conscience, if they will seriously ask themselves what is their Duty. Those who have the light of Revelation will, of course, be able to tread with surer steps.

We may reiterate briefly the four primary principles of right conduct which the Shruti has laid down for promoting Public Spirit among men. The first of these is SAMGATI, peaceful Association of intelligent men for a common noble object; it is the basis of all improvement in the powers and condition of every community, and so long as we are not impressed with its importance, there can be no social advancement. The second is SAMVAD, free, but temperate Discussion of every question that is brought forward, and this, however, after we have peaceably met together; men must take an active interest in what concerns the public weal, and they ought to be free to express their opinions. The third is SAMJANA—knowledge or Wisdom; it enjoins upon mankind to enlighten their minds,

and to see that every member of the community is educated compulsorily, if necessary. It requires the members of an assembly to inform themselves of the *pros* and *cons* of every measure that is brought forward for discussion. The fourth, which is, perhaps, the most important is BHAG UPASNA. Every Public man should act from a sense of Duty, or with the sole view of serving the Lord. We leave it for our readers to judge how grand are the lessons conveyed by this one Mantra; how forcibly does it give expression to such profound truths and with scientific precision. If the Vedas were the compositions of primitive bards, is it not strange that they should have handled such abstruse Sociological problems so satisfactorily, and enunciated for generating a love of Public Spirit such rules of right conduct as are in advance of the latest speculations of modern philosophers.

One word more before we close this imperfect Exposition.

Ideas Vedic not borrowed from the West.

Let not the reader, imbued with a sense of the superiority of the West over the East, go with the mistaken notion that the injunctions embodied in the Mantra are the creation of the writer's brain, or that they are the result of his acquaintance, indifferent though it is, with Western thought. His task has been merely to exhibit the ideas in their English garb; they are purely Vedic. There is no ambiguity in the passage expounded here; the words are simple, and have a definite, exact meaning; they do not admit of any distortion. No license has been taken with any of them; consult any school dictionary and question any Pandit, whether of the old or new school. The Mantra *cannot* be interpreted in any different sense. But to remove all doubt we shall reproduce here the commentary on it from the Veda Bhashya Bhumika of Swami Dayananda Saraswati who it may be noted, knew no foreign tongue, and had not in his life read a single book written by a Western author.

SWAMI DAYANANDA'S COMMENTARY.

“Thus saith the Lord, O ye men! Justice, Equity and Truth ought to be the guiding principles of your conduct. This is Dharma, the Law of Righteousness, which I have revealed to you. The way to acquire this Religion is as follows:

(संगच्छन्) Forswearing all discord you should Associate Peacefully, so that well being and prosperity may ever increase, and misery and suffering disappear from your midst.

(संवदन्) Having secured the blessing of Peaceful Association, engage with love and good will in Free Discussion ; put questions and give answers, but you must keep aloof from all wrangling disputation, carping criticism and captious controversies which beget mutual animosities. In this way you will become endowed with true knowledge and noble qualities.

(सर्वो मनांसिजानताम्) You should always aspire to acquire Wisdom and try to promote knowledge, so act that your minds may become thoroughly enlightened. If you aspire to enjoy happiness all your energies ought to be devoted to the accomplishment of this end. Obey Dharma, the Law of Righteousness, just as you would implicitly obey your Master; never swerve from the path of Duty, nor follow an unrighteous course.

(देवा, &c.) Follow the example in this of the ancient divine sages, i. e., those Scientists and Savants who were upright and just, beloved of the Lord. Your ancestors, predecessors that have gone before you, obtained happiness by so acting, by acquiring Wisdom. Their conduct was prompted by the calls of Dharma—Religion and Duty—and their desire was always to serve the Almighty God. You should also walk in the same path of Righteousness which is laid down in the Vedas and which is free from all error and uncertainty.”

TO THE ARYAN FRATERNITY.

AN APPEAL.

BRETHREN IN THE VEDIC FAITH!

The Vedas, par excellence the knowledge divine, are according to our beliefs the Word of God. They embody eternal Principles which have universal application for all mankind; they do not respect persons or communities. Like the forces of Nature they reserve their choicest blessings for those who try to understand them and to turn them to the best account. Their chief use lies in Action; mere knowledge or intellectual assent to any Truth does little good. It is, no doubt, the first step for all improvement, but it has in itself small intrinsic value, unless it is followed by Action. Our Rishis have expressly laid down the following rules:—(I) “The purpose of the Veda is seen to be the injunction of Actions.” (Bhashya, on Jaimini, Sutras i, 1, 2). II. “Injunction means passages impelling to Action.” (Bhashya on Jaimini Sutra, i, 1, 2). III. “As Action is the purport of the Veda, whatever does not refer to Action is purportless,” (Jaimini Sutra i, 2, 1.) It is thus clear that the knowledge of Dharma has been imparted to us so that we may act up to its dictates. It is of no use if we have the Veda in our possession, and believe it to be Divine Knowledge. Those alone who act up to its injunctions, whether believing them to be revealed or not, will reap the desired fruit. Let us reflect a little.

Do we religiously act upon the principles that have been enunciated in this Mantra, if not, who is to blame if we are not advancing as we ought? Do please give up the lethargy of ages; ours is a noble heritage, and it will be our fault if we, with the opportunities that have been given to us, make no progress towards our goal, towards the emancipation of our countrymen from ignorance, from superstition, and from abject moral and social slavery. If the light of the Vedic religion does not spread to the furthest corners of the world, the blame will lie upon our head; and what reply shall we make to the Dispenser of all Good, who has once more restored

to us the effulgence of the Sun of Wisdom ; shall we not be ungrateful to the great Swami whose Mission we espoused to advance ? Brothers, know the great responsibilities that lie upon you, gird up your loins and manfully act up to the injunctions of the eternal Source of all Knowledge.

What are the obligations imposed upon you by this Mantra ? Promote *samgati*, peaceful association. Your first duty as Aryas is to meet together as often as practicable as brethren impelled by the same faith, by the same sentiments, by the same ideas. The laws of your Samaj demand that there shall be a Weekly Religious Service. Do you regularly attend it ; if not, why this neglect of duty ? Do not go with the mistaken notion that your presence can be of little significance ; all Societies are made up of units, and if each member thinks in the same strain there would be no association possible.

The obligations imposed by the Mantra.

Punctual attendance at meetings.

Even if you are a passive spectator of the proceedings you add to the strength of the meeting. Do you not know that speakers are impelled to greater efforts if they have to address a large audience ; an empty house is always ill-served with good speeches. Then a house full of enthusiastic persons is in itself a great source of happiness ; those who join it are involuntarily invigorated, and those who share your sentiments feel a sort of encouragement by your very presence. Do, therefore, make it a rule of your life—a Vow which shall never be intentionally broken—that you shall, if possible, attend the Weekly and other meetings of the Samaj. If you are a Sabhasad or a member of the Executive Committee, or of the Representative Assembly you are on the active list, and your duties are far more imperative. Besides, the Weekly Service you must do your best to attend the meetings of those bodies. If you have joined in any other work of public utility, remember please, that it is your Religious Duty to promote Peaceful Association, and to be punctual in attending all Societies of which you are a fellow. If you find you cannot discharge this first essential of all Public Life, do not engage in too many undertakings, but having deliberately taken up the responsibility do not shrink from it. Others may do so as a matter of convenience, you have no such option ; yours is a Religious Duty to promote by example and by precept all Peaceful Associations.

The Vedās, however, expect something more from you; they enjoin upon you to promote *samvād*, free but temperate discussion. An Arya should never be a passive member, his Dharma is the active performance of works as Religious Duty. You must try to attentively listen to all that goes on in the weekly meetings of the Samaj, to become an intelligent hearer with a collected mind. Nay, you should try to do good to others by voluntarily undertaking such duties for which you may be best fitted. Most of the Aryas can join the chorus and songs, many of them if they tried it could become fair speakers. Every one, however, can by his orderly behaviour set a good example to outsiders. They can organise Debating Clubs, where every one can have his say; they can start Reading Rooms and other Associations, and thus disseminate the principles of their Dharma. Almost all can discuss with their family members, their relations, and their neighbours matters which are agitating their minds, and thus be the means of diffusing right ideas among those who come in contact with them. Instead of wasting time in idle talk or useless wrangling, they can select some useful topic for conversation and thus cultivate the habit of *samvād*. Those that are members of the Antarang or Pratinidhi Sabhas have higher duties of free but temperate discussion, they must neither be *sabachnis*, nor *vivadis* but frank and open to conviction.

The third duty which the Mantra lays upon the Aryas is to enlighten their minds with Wisdom. What a vast vista of the most important Vidyas has the Rishi opened out for us, and how few of us care to dive deep for the priceless gems of Vedic Truths. How steadily shall we make rapid advances if every one of us made it a Vow to add daily or weekly something to the store of our knowledge. How much could be accomplished in a few years if we take to any special branch of study. What a pity that so few of us have even read the Satt'yārtha Prakāsha and the Veda Bhāshya Bhūmika; how painful that so many of us do not know the Devanāgri characters and cannot read Bhāsha books. Is there the least excuse for such culpable neglect of our duties? How can our minds become enlightened spiritually, when we do not devote even an hour daily to Religious study! How many Vedic works do we read during the

year? Many of us do not even peruse any Aryan Papers!! How sad but how true that we have not yet realised our duties. But it is not personal enlightenment alone that the Mantra enjoins upon us: the word 'jânatâm' which is in the plural is governed by the prefix 'sam' implying 'together.' Have we done any thing, as members of a Religious Congregation, to introduce the reading of Aryan Shastras in our families, to bring up our children on true Aryan lines? Have we done anything to enlighten our relations and neighbour as to the noble principles of our Dharma; have we been active in furthering the aims of the Vedic Mission Scheme? Have we ever made an honest effort to disseminate broadcast the grand Truths of our Faith? Do we keep this object constantly before our minds and avail of every opportunity to realise it in practice, so far as lies in our power? How few of us can answer these questions in the affirmative. Arya Reader! make a resolve from this day, from this very moment, that you will devote at least one hour daily to the advancement of your Religion, and pray to Parmâtma that He may give you strength to abide by your Vow. Retire into a closet, or go to a lonely place, and pray to Agni in the sublime sense of the Vedic Mantra:

ॐ अग्ने व्रतपते व्रतं चरिष्यामि तच्छक्रेयं तन्नो राध्यताम् ॥
इदमहमवृतात्सत्यमुपैमि ॥

Yaju: I—5.

“O Lord, the All-Knowing and the All-Pervading AGNI, Thou alone dost give strength to those who keep their Vows. In Thy august Presence do I make a Vow, Do Thou support me so that I may have the strength to cherish it unto death. This is the VOW; that I may ever abstain from unrighteous conduct and strive after and attain Righteousness. O! Fountain of all Wisdom, may I always keep before me and cry out in practice the Truth which thou hast through thy mercy vouchsafed to mankind in the Vedas.”

Let there be no misgiving, no want of faith. The Lord has guaranteed to you that those who sincerely seek Him and obey His commands are sure to find the Truth and be blessed with Spiritual bliss.

Brother Aryas! remember please, yours is the noblest Religion. It requires you not only to work constantly, it calls upon you also to exercise self-abnegation; act unselfishly in all your activities. It has emphatically declared that *nishkām karma*—deeds done without any desire of enjoying their fruit—is the only way of attaining Immortality in this world and in the next. It enjoins upon you to consecrate all your faculties to the service of the Omnipresent Lord. Learn to act from a sense of Duty, act because it is your Dharma to do so. Be devoted to your Bhâg, the work which has fallen to your lot, whether high or low; your highest aim should be to glorify the Parmatman—the Supreme Spirit—to obey His commands. Thus alone will you deserve the appellation of Arya—noble—a name which the Lord has through His mercy bestowed upon His faithful servants. Let us then pray for Wisdom and Righteousness to the Great Agni in the elevating words of that sublime verse which has been so often repeated in the Vedas, see Yaju v. 36; vii, 43, and xl, 16.

अग्ने नयमुपधाराये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुह्व
राणमेनोभूयिष्ठान्ते नमउक्तिं विधेम ॥

O! ALL WISE BEING! THOU ART THE SOURCE OF ALL KNOWLEDGE, INSPIRE US WITH THY WISDOM, LEAD US TO RECTITUDE AND DRIVE OFF OUR EVIL. TO THIS END WE REPEATEDLY PRAISE THEE AND ADORE.—*Pandit Guru Datta.*

OUR EXEMPLARS.

Samajic brethren! We are justly proud of calling ourselves the followers of Swami Dayananda Saraswati, but look at the work he accomplished and the sacrifices he made for advancing the Sacred Mission of his glorious life:—not only did he give up the *samâdhic* bliss of a perfect Yogi, but worked day and night, and devoted all his energies towards the propagation of the Vedic Truth. How many of us have tried to follow humbly in his footsteps? How lamentable that we are content to sit idle, and will not move a finger for promoting that Cause! When shall we throw off the lethargy of ages and be true to ourselves, to our Dharma? We are never

tired of praising the noble efforts of Pandit Gurudatta Vidyarthi, M.A., who renounced all that is dear to man and died in the heroic attempt of expounding and popularising the principles of Vedic Theosophy—Brahma jnana! Are we to stand still and look on like mute images or passive spectators?

How much good work did Lala Sain Dassji do in his time as head of the Central Samaj when the society was still in its infancy, and stood in need of the tender care of its guardians to save it from many a pitfall. What was the secret of the vast influence which he exercised during his lifetime in the Samaji world? He was devoted heart and soul to the Cause, and brought a clear head to the consideration of every administrative problem that presented itself; his foresight, his tact, and his practical sagacity were remarkable, and they were always at the service of the Samaj. He spent the whole of his leisure and a good part of his income for furthering its interests, and was by his indefatigable labours able to raise it to a position of respect and influence. He was not a Vedic scholar but in English and Persian he was a very learned man. He did not cultivate the art of rhetoric nor did he care to shine as an eloquent speaker, most probably because he *felt* he could work more effectively in other ways. He was unique in his own department of usefulness; he possessed great aptitude for getting through any amount of executive business, and was a born controller of men. His habits, gentle manners and sympathetic treatment earned for him the love and admiration of those who came under his influence. He will ever be remembered as one of the leading spirits who have powerfully influenced the Samaj and have helped earnestly to advance the Vedic Dharma *to the best of their powers and to the best of their lights.*

Was Lalá Charanji Lal a great scholar? Was he not a rude, untutored man? Just look at the excellent work he did as a volunteer Preacher. He was sent to jail and persecuted for the sake of his Faith, and he gladly underwent all these sufferings. He continued firm amid many temptations and threats, and persisted to the last in preaching the Truth. Nay, amid all the poverty and privations he died manfully at his post like a true Kshetriya.

Another noble soul who has been snatched away from the Arya Samaj by the cruel hand of death, at such an early age was that promising, Dharmic young man, Lala Labhu Ram, B.A. Those who have had the pleasure of enjoying his company, those who have heard him speak, or have attentively read the few contributions that he sent to the Aryan Papers, will testify to the depth of his learning, to the intensity of his feelings, to the earnest enthusiasm which characterised all his utterances and actions. He was the prime mover in the establishment of the Doaba High School at Jullundhur, and his co-workers know how hard he labored to make the institution a success under adverse circumstances. He was a quiet worker, and though he had resolved to devote his life and his energies to the service of the Vedic Dharma he hated to make a show of his self-sacrifice. Being a zealous Arya, opposed to all policy and expediency in religious matters, he did his best to promote nobility of character, high thinking and simple living among the young men who came under his influence. To him were open all the various activities and avenues which now-a-days assure an educated Indian competence and social advancement, but he held aloof from all ambition for worldly prosperity. He succumbed eventually to consumption, that fell disease, which has been the cause of the premature death of many a shining graduate, just fresh from the unnatural course of instruction imparted in our Colleges. Had his life been spared to us, there is not the least doubt that he would have become an eloquent and impressive speaker, a thoughtful and able writer, and a tower of strength in championing the Cause which he had so much at heart, and for the success of which he labored with a singleness of purpose truly commendable.

Of the men who helped to rear the Samajic edifice by their labors, while successfully pursuing their worldly career, we may mention the name of Rai Labdha Ram. Rai Sahib Labdha Ram Sahni, late Executive Engineer, whose devotion to the Vedic Religion extorted the admiration of all his co-workers. We cannot do better than give here a few extracts from the obituary notice written by one of his intimate friends, himself a staunch Arya, and published in the *Arya Patrika* of September 19th and 26th, 1896.

"His official duties did not allow him to devote his whole time and energies to the service of the Samaj, but nearly the whole of his leisure hours were spent either in thinking, lecturing, or doing some other useful work for the Arya Samaj. He was an efficient organiser, and wherever he went he invariably succeeded in strengthening the movement. In the Samajic circle the idea of 'level' which has unfortunately taken hold of so many men amongst the educated ranks, never entered his mind and he was not unoften seen meeting Chaprasis and others, who are considered low in society, because they are not moneyed men, on equal terms—an elevating spectacle of Bhrâtri bhâv so rarely met with in these degenerate days of Mammon-worship. He was no less liberal with his purse, in the advancement of the cause of the Arya Samaj, and the success, from the pecuniary point of view, at many an anniversary was in no small degree due to his liberality and large-heartedness. He possessed all the qualities of an educated liberal-minded gentleman, and hardly any of his vices simple and unassuming even to a fault, open and straightforward in his dealings, he did not lack the courage and boldness of an honest man, and had the right notion about self-respect. In his private life our brother was a generous father, a loving and faithful husband, a kind and true friend and companion, and seldom failed to gain the estimation and regard of all who came in contact with him. In short, ~~Rai Labâna Râm Sahni a Bhera was a man of character~~; he is dead and gone, but his good and noble qualities will endure for a long time, in the grateful recollection of all those who came in contact with his exemplary private and public life."

What Arya will read the above and be not proud that he belongs to a Church that counts among its members such high souls.

It is not meet that any mention should be made of living exemplars, because we could not even enumerate their names without making invidious distinctions. But look round and see if you can find in any other Society of equal standing or strength so many priceless gems—men of sterling character and noble resolve—who are working with all their strength for the advancement of the Sacred Cause.

*How many Aryas have not shed tears of intense grief or otherwise given expression to feelings of pain, indignation and sorrow at the brutal murder by an infernal fiend of a cowardly Moslem assassin of that *Shur Atma*, Brave Spirit—the late lamented Pandit Lekh Ramji,

Pandit Lekh Ram, Arya Musafir.

* We had almost finished this little pamphlet when the sad and heart-rending news was received of the latest tragedy which has removed from our midst the great luminary of the Arya Samaj. The loss is irreparable, but this martyrdom has proved conclusively the immense vitality of the Vedic Dharma: it has already united the Samajists into one corporate body, and will for ever continue to shed lustre upon its history.

Arya Musafir. What pen can describe the horrible enormity of that diabolical crime, the outcome most probably of a deep-laid plot hatched by a band of inhuman, blood-thirsty fanatics who hated the deceased, because he mercilessly and unceremoniously exposed in self-defence the errors of their theological dogmas, and the absurdity of their superstitious stories. His life will ever remain in the annals of the Arya Samaj as a beacon light, a lofty example of ceaseless activity in the cause of Truth. Every one who came in contact with that 'Noble Pilgrim' was electrified with a spiritual aurora, and felt as if he were in the presence of a Great Soul who possessed an indomitable will that defied all dangers. He had strong convictions, and he was ever ready to defend his beliefs against the attacks of his opponents; he did sometimes use unparliamentary language, but he never was harsh through spitefulness or revenge. Every word that fell from his lips breathed sincerity and earnestness, and was, therefore, endowed with an irresistible magnetic force that commanded attention and elicited the admiration even of his adversaries. He knew no fear; the nerve, which according to the Phrenologists generates it, was, apparently altogether absent from his brain. Of a frank and confiding nature he paid not the least heed to warnings of danger and appeared to carry his life on the palm of his hands. He many a time cheerfully conversed in the certainty of his falling a victim to the treacherous stab of an assassin, but he took the thing as a matter of course, and when expostulated as to his carelessness in not adopting any precautionary measures, he would simply smile, and sometimes reprimand his monitors saying there was nothing to fear in death.

'Tis Religion that can give.

Sweetest pleasures while we live;

'Tis Religion must supply.

Solid comfort when we die.

After death its joys will be,

Lasting as eternity.

Be then living God my friend

Then my bliss shall never end.

His indefatigable, restless energy was superhuman; his Missionary and more particularly his Proselytizing zeal knew no bounds. As an Itinerant Preacher he was constantly on the move ever reading, discussing, or discoursing upon th

sublime principles of the Vedic Religion, and showing the inferiority of all the other theological systems of the world. Physically he was a giant, but spiritually an angel; he never cared for popular applause, or what men said about him. With a singleness of purpose truly remarkable among the degenerate offsprings of the great Aryas, he was ever active championing Right and combating with Wrong wheresoever and in whomsoever found. Look at the vast amount of priceless literature which he has bequeathed to us, and remember he was not a professional book-maker. All his works were thought out and composed during the short intervals which he could spare from his self-imposed arduous task of an Arya Missionary. He was eminently a man of extensive research and his books will ever remain a monument of his great industry and learning. We do not mean here to touch ever briefly, upon the grand work which he accomplished while still in the prime of life (he was only 35 years of age at the time of death) but only to call attention of the Aryas to the great sacrifices which that true Martyr to his faith made, and the risks which he ran and which eventually cost him his life for the advancement of the Vedic Mission. Will the blood of that *Dharm Vir*—Religious Hero—that intrepid veteran in the battle between Devas and Asuras be lost upon us? Are we so dead to all sense of self-respect and gratefulness that even *his* ashes shall continue to cry in vain? Will no one of us earnestly and resolutely take up the *Dharm Vir*’s banner which he had so much at heart?

Arya Reader! the Samaj stands in great need of men—

true workers—to push on its holy Mission.

The conclusion.

Granted that you are a householder, or an inexperienced youth, and you have other duties to attend to? If you cannot consecrate all your energies to God and to Dharma, is it too much to ask of you to do something? Give one hour daily or 1-24th of your time for serving the Vedic Cause; if you cannot spare more, resolve to contribute the same proportion 4 per cent. of your income towards the Physical, Spiritual and Social advancement of your countrymen: there are many Aryas who spend the whole of their leisure and more than 10 per cent. of their receipts for the enlightenment of their brethren or for the propagation of their Dharma. Learn to exercise self-abnegation; Benevolence is

the basis of all Spiritual Progress. Do not lose the present opportunity, who knows what may happen to-morrow, or a few minutes hence.

*Not enjoyment, and not sorrow,
Is our destined end or way ;
But to act that each to-morrow
Find us further than to-day.
Trust no Future howe'er pleasant ;
Let the dead Past bury its dead ;
Act—act in the living Present,
Heart within and God o'erhead.*

गुरु विराजानन्द
२३७५ मन्दर्भ पस्तकालय
पु पुग्रिहण कर्मांक 3390
व्यानन्द महिला म

PRINCIPLES

OF THE

ARYA SAMAJ (VEDIC CHURCH.)

I. The Primordial Root—the Eternal Unseen Sustainer—of all true knowledge, and of objects made known by true knowledge—
God, His character-
tic.
eye of all these—is the Supreme God.

II. God is the personification of True Existence, Intelligence and Bliss. He is Formless, Almighty, Just, Benevolent, Unborn, Endless and Infinite, Unchangeable, Beginningless, Incomparable, Support of all, Lord of all, All-pervading, Omniscient and Controller from within of all, Undecaying, Imperishable, Fearless, Eternal, Holy and Maker of the whole creation. To Him alone is worship due.

III. The Veda is the Scripture of true knowledge. It is the paramount Duty of the Aryas to study, to teach, to listen and to preach the Veda.
His Word, the Veda.

IV. We should ever be ready to accept Truth and to renounce untruth.

V. All acts should be done in accordance with *Dharma*, that is, after deliberating what is Right and Wrong.
Righteousness.

VI. The prime object of the Arya Samaj—Vedic Church—is to do *Upkār* to the world, that is, to promote Physical, Spiritual and Social good.
Benevolence.

VII. Our conduct towards all should be actuated by Love, Righteousness and Justice.
Love and Justice.

VIII. We should dispel *avidyā*—Nescience—and promote *vidyā*—Science, Spiritual and Physical.
Nescience and Science.

IX. Every one should not be content with promoting his own good only; on the contrary, he should look for his own good in promoting the good of all.
Individualism and Altruism.

X. All men should subordinate themselves to the laws of society calculated to promote general well-being; they should be free in regard to laws for promoting individual well-being.
Subordination and Liberty.

The italics and marginal notes are mine.

THAKUR DATTA DHAWAN.

VEDIC DHARMA PRACHAR. (IN URDU.)

BY

RAI THAKUR DATTA DHAWAN,

Extra Assistant Commissioner.

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This book has made a great stir in the Arya Samaj. All those who take any interest in the movement should possess a copy of it.

"Lala Munshi Ram, President, Arya Pratinidhi Sabha, Punjab, writes under date 15th October, 1895—I got a copy of your book from Lahore on the 10th instant, and found it so interesting that I finished it in two sittings. The glimpses I had of the manuscript at Dera Ismail Khan could give me no idea of the force and beauty of the whole. Yes, you have served the Vedic Dharma right nobly. God bless you for your single-mindedness and your noble thoughts, your book has given me some lessons which I will try not to forget easily."

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